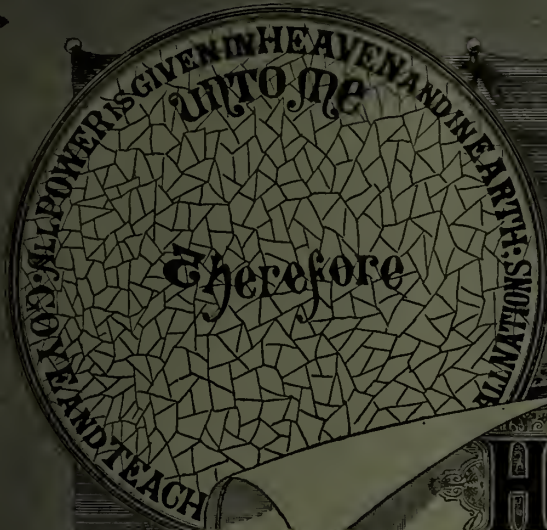


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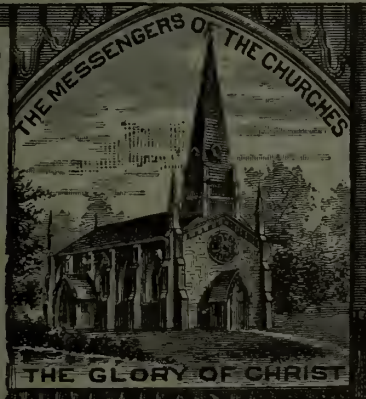


JULY and AUG., 1894.

# HERALD OF MISSION NEWS

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Nos. 7 & 8.

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REFORMED PRESBYTERIAN CHURCH, U. S. A.

July and Aug.,

1894.

## OUR VIEWS OF MISSION WORK.

### ON EVANGELISTIC WORK.\*

*Rev. T. H. Acheson, Hopkinton, Ia.*

The chief end of the Church is the familiar and all inclusive aim, the Divine glory. The chief end of the Church, as far as it relates to this world, seems to be the establishment of the kingdom of Christ upon the earth. Then the principal aim of the Church is not the preaching of the Gospel and the salvation of souls, or the uplifting of society, reform work, or witnessing for the truth; but all of these as means to establish the kingdom of Christ. This one purpose, with these subordinate parts, should be the aim of the whole Church of Christ, and of every existing branch of that Church. God does not permit one denomination to say that its peculiar work is evangelization, or instruction, or reformation, or witnessing. Notwithstanding the divided condition of the Church, which we deplore, He may and does in His providence use different denominations to accomplish somewhat different ends, and one denomination may feel called upon at times to emphasize neglected lines; but there is only one right basis, one right scheme of work, one right aim, and one right goal for the Church. It is the duty of every denomination to labor for Christ's kingdom, and to labor for it

by witnessing, by discipline, by reform work and by evangelization.

Evangelistic work seems to be the preaching of the simple truths of the Gospel—those that are more quickly fruitful in conversion—especially to the unconverted. It is practical, direct, persuasive preaching, coupled with hand-to-hand effort to persuade men to embrace Christ; rather than the preaching of general truth and the effort to build up those already in the kingdom.

It may seem to many outside, if not to some inside, that the Covenanter Church is not a practical one for evangelistic work; that the character of her position, members and methods are not specially adapted to the conversion of souls. On the other hand, however, it may be said that in at least certain important lines our Church is not slow in evangelistic enterprises. Remember her very large annual contributions (per member) to Foreign Missions, and that work for the colored race, the Indians and the Chinese, and also for Domestic Missions, is being pushed steadily on. In reply again it may be said that the comparative excellence of the lives of our members, which they have been enabled to live by humble dependence on the grace of God, and which are largely the result of conformity to the Church's precepts also, are a constant testimony to

\* Read at the Synod of the Reformed Presbyterian Church in Philadelphia, Pa., 1894.



the truth and power of Christianity, and are an invitation to walk in the way of salvation. Still further, it may be remarked that the wide application which our Church makes of the truth and authority of Christ to all departments of human activity, her testimony against evil and for truth, her reform work, have much to do with making an open way for the acceptance of the Gospel's offer. It is true evangelistic work not only to offer a man salvation, but to remove the obstacles which prevent his acceptance of the offer; important not only to persuade a man to flee from danger, but also to throttle the wild beast that would devour him. Our Church in proclaiming the application of God's law to all departments of life has stood determinedly against the evils that crush the souls of men. Responsibility for social and governmental obstructions to Mission work is to be laid in vastly greater degree at the door of other denominations than at that of our own. If the principles of national Christianity, for which the Reformed Presbyterian Church has so long contended, were successful in our land, where there is sufficient Scriptural light for men to have a wide knowledge of the truth, the salvation of souls would receive a wonderful impetus.

Direct evangelistic work, however, is obligatory upon us, and truly the need is great! In our own favored land it is doubtful if the half of our sixty-five million people are true Christians. Thirty-three million of unregenerate about us show how much need there is for earnest, active, aggressive, evangelistic work. We hear at times of such things as eight hundred conversions, during a great revival, in a town of twenty thousand people. And yet, even

if all these should prove genuine converts, how very many unregenerate are left in that city! Mr. Moody not long since did a grand work as God's instrument in Washington City; and yet how little would the general moral character of the city be changed. Buffalo had, not long ago, 240,000 inhabitants, and 144 churches; or one church to every 1,667 persons. New Orleans had 216,090 people and 178 churches; one church to every 1,214 persons; Washington, population 203,450, churches 181, one to 1,124; St. Louis, 450,000, churches 220, one to 2,045; Boston, 448,477, churches 243, one to 1,846; Brooklyn, 853,945, churches 355, one to 2,405; Chicago, 1,099,850, churches 384, one to 2,864. All this reveals to us the great need. How much room there is for evangelistic activity! In our best communities there are many who are practically indifferent to the higher claims of the word of God.

As a Church, we are behind our obligations and opportunities in evangelistic work. We are probably surpassed by some other churches in direct, aggressive, hand-to-hand efforts for the conversion of souls; and along with other churches, we have failed in doing what we should, and what we could, in this direction. Some of us may have thought that this was not our work, that we were not adapted to it, that the unsaved would hardly be attracted to us by our principles and practices. Whatever may be the reason it can hardly be denied that there is not the degree of appreciation, interest and activity in this work which its comparative great importance and crying needs demand.

Evangelistic work is necessary. Christ went here and there preaching the Gospel for the salvation of men. The apostles

went up and down the world proclaiming the word of life to sinners. God requires such work, and much of it. It is obligatory in the *Covenanter Church*. We cannot delegate it to any other denomination. If we cannot do it, we are not practical. If we are not practical, we are not right. If we are right, we must be practical. And we would find more success if we labored more in evangelistic work.

It is evidently appropriate to have at times for the benefit of congregations or communities, special seasons of evangelistic activity; not as a substitute for regular work; not to appoint times and seasons when God must bless us; but to produce some special thoughtfulness and interest among the unconverted, and among the converted also for their unsaved friends. If it be well for us to have special meetings during our Communion seasons, and at the Week of Prayer, why will it not be advantageous to have special Gospel Services now and then, for the unconverted? A series of meetings will at times awaken an interest hardly attainable from meetings somewhat distant from one another.

Evangelistic work includes among its efficient features hand-to-hand effort for lost souls, direct personal approach to the unsaved brother. In this very important branch of the work there is much room for advancement. If we do not fail in this feature of the work more than some other Christian people, we at least fail much. Personal approach, the touch on the shoulder, the grasp of the hand, the looking straight in the face, the direct kindly inquiry, is a prominent connecting link between the pulpit and the pew. It is a method which the minister must and does use, and which must be employed by the

church member. Will a man with grace in his heart live ten years beside his unbelieving neighbor and never speak to him about his soul's salvation? As officers of Christ's house we must engage more in personal work, and must urge more its claims upon our members. To the man who says, "I have no tact for such work," it might be suggested: "Where there's a will there's a way."

We need some improvement in minor instrumentalities in this work, or better adaptation of those now in use. The same word of God has been effective, and will be, for the quickening of the soul. The preaching of a plain straightforward Gospel is successful and will continue to be so, and yet more simple, informal, direct preaching is needed at certain times in certain pulpits. Also it does not seem necessary that there be a great deal of singing in evangelistic services, and the Psalms apply to all departments of human need. Christ and His disciples in their after work did not emphasize the praise service. The preaching of the word of God is the great means for the conversion of sinners. The singing, however, should receive attention for evangelistic work. We would not recommend the manufacturing of choruses out of certain words of a Psalm, though perhaps the use of a full verse for such purpose is less objectionable. However, a cheap Psalter, or a smaller book of selections, containing different and flexible metres, with good music, would be a help in reaching the unsaved. Evangelistic work is not the same as preaching to our congregations every Sabbath. Different methods are sometimes necessary, and we should use every right means to secure the desired end.

Evangelistic work is significant because of the benefits that will thereby result to us as a Church organization. It is important for our continued existence, for our growth, for the youth within our bounds, and for our increase from the outside. We should desire growth from without as well as from within; not to be small, if we can help it. We should not be Covenanters

unless we desire to make all others, specially the unsaved, even as we are ourselves. Evangelistic work is the lengthening of our boundaries, the widening of our influence. It is increasing the endowment fund for social and national reform. It is broadening the base and adding to the height of the watch tower from whose summit is proclaimed the Kingship of Christ.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—A recent letter from Rev. Jas. S. Stewart contains the following item of interest:

On the 3d of June Dr. Balph and I visited the southern part of the field and found at Metn about thirty-six scholars present, at Tartous thirty, Soda twenty-five, and all doing well. We were very much encouraged in view of the work of the teachers and pupils. At Metn, as usual, the Lord's Supper was administered, and five persons besides ourselves sat down to the Table. Afterward I preached at Tartous, and baptized the child of the teacher. Last Sabbath I was at Bahamra and Merj, and preached at both places, but as it is harvest time not many strangers came to hear.

If the Doctor and I could only spend the summer in touring among the villages, it might prove the very best way to reach the people. They are not afraid now to have us go among them. Some of them are asking us to reopen the schools secretly, but I think that should never be done. It is a ruinous policy.

There is no immediate prospect of re-

opening the Moslem schools. But we are assured that God has a purpose in view and will glorify Himself in the results.

We are just now (June 15) in receipt of £20 from the Bible Land's Aid Society, being double their usual contribution, made in view of the increase of our expenses both here and in Suadia for building and repairs. I have just written a letter of thanks to the Hon. Secretary.

SUADIA, SYRIA.—In a recent letter from this field, Rev. J. Boggs Dodds writes:

Our schools, and especially our Sabbath services, give us great encouragement. Every week or two there are applicants for places in the schools. Yesterday a man came urging us to promise to take his son next fall.

I have wasted these twenty days before writing to you about the loss we sustained in having our horses stolen Friday night, April 6th.

On the confession of one who was solicited by the thieves to assist in the robbery, we have heard the following story: Two Circassians from a village near Antioch asked the informer to make an opening here to steal. But the man de-



clined on account of being implicated in so many former robberies, and he was afraid of being punished for them also. These Circassians then arranged with two other men, who aided in the theft. They came over the garden wall near our house. Then they went down to the street gate and filed the padlock off, thereby opening the outside gate. The stable door was not locked. They put thick cloth on the horses' feet to soften their steps and then led them out and took them away to a village near Antioch.

We notified the Mudeer, the local authority, who immediately set about making a great fuss, not for any good to us or harm to the robbers, but for his own advantage. It is a harvest to him. He gathered up more than one hundred suspected (?) ones. I think his chief suspicion was not their being implicated in the robbery, but that the men all being innocent would be glad to purchase immunity from further annoyance by paying the Mudeer a bribe or present.

We know that he—the Mudeer—was satisfied in his own mind as to who took the horses, for he said so to us. He and others here took forty majedies from the men who carried stone to us. A majedie is the wages of a laboring man for seven days' work. These poor fellows were told that this money would be sent to the robbers in order to buy the stolen horses, but that afterward, when we would get our horses, the authorities would go and sell the property of the robbers and refund this money. But no one here expects to get his money back. The prevailing opinion is that the Mudeer and one or two others put it into their pockets.

After professing great concern for our

protection, and after promising to restore the horses or to pay for them in eight days, and after making a great ado, he has concluded that he has done all that he can do and has now turned the whole case over to his superior officer, the Governor of Antioch. We delayed sending word to our Consul in Beirut, hoping to see our horses again; but after waiting fourteen days we informed him of our loss. To cap the whole travesty on justice and official integrity, the Mudeer sent to find out what present we intended to give him for his '*great labor*' (?) in our behalf. We told him that he had accomplished nothing for us, and as soon as possible we would report the whole thing to our Consul, Mr. Gibson, in Beirut, which we have done. Several men have said that the Mudeer can be bribed by the banditti with a very small sum of money, and thereby secure safety for plundering. This robbery is quite a draft on our pocketbooks, and deprives our wives of the highly esteemed recreation of horseback riding.

—In a private letter from our medical missionary, Dr. Wm. M. Moore, which Mrs. Matthew Miller, of New York, has kindly sent us, we find the following interesting items and take the liberty of giving them to our readers:

Suadia is a very much out-of-the-way place, and yet there are ten or fifteen thousand people within easy reach. The scenery is most beautiful at the present time (the month of May), as everything is clothed with living green. And when you get tired of the mountains, you can rest your eyes on the blue Mediterranean with its varied tints.

The Lower House makes a convenient home for the Girls' School and I think there

will be no trouble in filling it in spite of the Turkish Government. Let every Covenanter praise God for religious liberty and pray that the dear United States may be brought to the feet of Jesus, as loyal subjects to a crowned king. Here we have the False Prophet as king and the fruit is what may be expected from every usurper, misery and woe indescribable. His yoke is galling with no gain.

There is no end to the suffering one sees here from physical ailments. I hope God will put money into the hands of His people to clear off the debt incurred by the needed alterations in the Lower House. For we are only waiting to ask greater favors. There is no place for the medical work to be carried on. We now see patients in a little room in the Lower House, all of which is needed by Miss Cunningham for the Girls' School. Besides the inconvenience and risk of bringing the children into contact with the patients. The latter wait in the yard, or, if it is raining, they huddle into the hallway and fill the room. If there are any hearts in the Church that are cold to this work, I am sure a few minutes with us would fill them with pity. Poor little children in the chill of death are brought to us by ignorant, half-starved and half-clad mothers. I saw many cases of neglect in hospital clinics and in practice at home, but I never dreamed of human beings suffering as they do in this land of heathen darkness. One poor widow came with a pretty little girl, two and a half years old. It had an abscess under the jaw, which the mother in her ignorance had poulticed, till it had broken and formed a fearful sore. I could count the little heart-beats by watching the large artery lying bare in the bottom of this great sore. The child died in about

two hours. It is discouraging to see such cases when there is reason to believe that, if they had been taken care of, life would have been spared. Every physician sees many such cases and the great necessity is only a stimulus to work harder to overcome the vice and ignorance.

We are in constant need of white goods for bandages and dressings for surgery cases. If some of the societies would send us a box of old bed sheets and any white garments that have become useless, we would be very thankful. We have used all our own except what we need to wear.

As soon as I can talk well in Arabic I hope to have three clinics each week and spend the rest of the time in visiting. I was recently called to a village in the mountains when I saw thirty-five or forty patients.

—Since the foregoing letter was written, the brethren in Suadia have made formal application to the Board for assistance in providing rooms where the sick can be cared for. After talking the matter over and knowing that rooms for this purpose were indispensable, they have put up within twenty feet of the gate a one-story building, thirty-five by fourteen feet and ten feet high, which is divided into two rooms. To meet the expenses of this small building, the principal of the Girls' School has contributed £20 (\$100), and Dr. and Mrs. Moore have given £10 (\$50). At the June meeting of the Board it was agreed to appropriate whatever would be required to complete the structure.

MERSINE, ASIA MINOR.—Miss Jennie B. Dodds writes that they are having very encouraging meetings in a house of one of the natives in the lower part of the town. "Often," she says, "when we go, there will



be no one present. But we begin to sing and they soon come in. We frequently have seventy or more to listen to the Gospel Message. They are very attentive and many of the same persons come every evening."

Miss Jennie B. Dodds has also prepared for the *HERALD OF MISSION NEWS* the following statement of work done in the Girls' School at Mersine last year. It gives a very clear idea of what missionary work means to the devoted young women who are sent out to Asia Minor and Syria as the representatives of the Home Church:

We closed the school one week earlier than we had intended on account of the measles. There were thirty cases in the last six weeks, but we are thankful to say that the lives of all have been spared. We felt the responsibility very much, as in the absence of Dr. Metheny we were without any medical aid.

The responsible oversight of the school rested on Miss Willia Dodds after Miss Sterrett left for America, and she deserves commendation for the way she has carried on the work. I hope that in the near future I shall have the language and be able to do my part.

This being my first year in the field, I was very much surprised at the amount of work done. During the year there were taught two thousand eight hundred and one (2,801) verses in the Bible, one thousand six hundred and ninety (1,690) verses of the metrical Psalms, and nine hundred and sixty-seven (967) questions. Of these, one thousand five hundred and ninety-two (1,592) verses of Scripture, nine hundred and ninety (990) verses of Psalms, and six hundred (600) questions were taught to pupils who were not able to read and study for themselves. The teacher repeated the

words over, the children repeating them after her till they had committed them to memory. This means a great deal of hard labor on the part of the teacher. Those who were taught in this way were also taught the book, the chapter and the verse of one thousand three hundred and thirty (1,330) passages of Scripture.

It will be of interest to know the work of one of the teachers. Miss Willia Dodds taught one thousand two hundred and nine (1,209) Bible verses, seven hundred (700) verses of the metrical Psalms, and the Shorter Catechism with the proofs to one class and to another class without proofs. This is all in Arabic and only the week-day work. She has no record of the amount of work done in English.

Owing to Miss Sterrett's absence I cannot give any statement of the work she did during the year. It is not included in the foregoing statistics, but I assure you she is second to no one. I remember sitting in her room one day and hearing one girl recite over forty verses of Scripture in both Arabic and English, while another recited over fifty in both languages.

The Ten Commandments were taught to all the pupils, and for some time back have been repeated in the Sabbath afternoon prayer-meeting. The Lord's Prayer was also taught to every pupil. This does not include any of the work done on Sabbath day. The common-school branches were all taught as they are in the public schools at home. Besides the Arabic there were lessons in Greek, French and English. An hour and a half is spent every day in teaching the girls to sew.

The seed is being faithfully sown, and we rejoice in the promise, "He that soweth and he that reapeth shall rejoice together."

ANTIOCH, SYRIA.—The Foreign Mission Report presented by the Secretary, Rev. R. Dunlap, to the Scotch Reformed Presbyterian Synod, at the meeting in Glasgow, May, 1894, contains the following paragraphs in regard to the work in Antioch :

It is pretty well known throughout the Church that the health of Dr. Martin has been far from satisfactory for some years past. Notwithstanding this fact, because of the circumstances of the Mission, in several respects, and particularly the failure of the Church to secure an agent or agents to take his place, Dr. Martin continued at his post until his health completely broke down. While he ought to have been home on furlough two years ago to recruit his health, he remained in the field till a little over a year ago, when he was compelled to return home with shattered health, and in a state of nervous prostration. It was hoped that some one could be found who was willing to go out to Syria, in order that Dr. and Mrs. Martin might enjoy a much needed and lengthened season of rest. The efforts made to secure a missionary to [go out immediately to the Mission field were not attended with the desired success. The native brethren at Antioch and Idlib were becoming very anxious about the absence of their beloved and trusted pastor and his wife; and they forwarded an earnest appeal to the home churches to send them some one to take Dr. Martin's place for a time, and to carry on the work in which he had been engaged. When no one could be found to respond to this appeal, Dr. and Mrs. Martin made the heroic resolution to return for a short visit to the scene of their labors in Syria. They had only had a brief season for rest, and though Dr. Martin's health was somewhat

improved, he was still far from being fully restored. In such circumstances, the resolution to return to Syria was certainly a noble one, and it was nobly carried out. Accordingly, in the month of December last, our courageous friends set out on their return journey to Syria, and, under the favor of Divine Providence, reached Antioch in safety on the 6th of January.

Dr. and Mrs. Martin resumed their labors at once. Though they only reached the end of their fatiguing journey late on the Saturday evening, they were in the Sabbath-school on the next morning, where they found 110 children and youths assembled, who were briefly addressed by Dr. Martin. Afterwards he gave a short discourse at the Morning Society meeting. On the Monday following, both Dr. and Mrs. Martin visited the day Mission schools, and conducted the examination of the scholars, and distributed prizes. The scholars in attendance at the day-schools in connection with the Mission at Antioch number 140, and the attendance at Sabbath-school has been as large as 120. During the absence of the missionaries the Sabbath-school had been carried on, without intermission, by the ordinary teachers and other members of the Church. The Morning and Evening Sabbath Fellowship Meetings, and also the Thursday Fellowship Meeting, had likewise been kept up. This fact speaks volumes for the admirable training that the native brethren have received from the missionaries. A congregation at home, if left in similar circumstances, might not have manifested so great a degree of consistency and devotedness as was done by these native converts from the corrupt Greek Church.

In the last letter sent by Mrs. Martin

from Syria, before returning to this country, she mentions that the people have been greatly cheered and strengthened by the presence among them of their pastor for three months, and that anything that had been disarranged owing to the previous absence of the missionaries was put in order, and with a better prospect of continuing so than before. She states that, "All branches of work have revived, and are progressing satisfactorily. The audiences at preaching are very good. The Sabbath-school has been larger since our return than ever before. We have as many scholars in the day-schools as the premises will accommodate. The colporteur has been doing his usual work about Antioch, and is now about to set out on a tour over the country. Among the women the Bible-reading is diligently carried on." On the first Sabbath of February Dr. Martin baptized four children. There are four also in Idlib to be baptized, but Dr. Martin was unable to undertake the journey to that place to administer the ordinance. The Lord's Supper was dispensed in Antioch on the first Sabbath of March. There were two additions to the membership at the recent Communion. The Idlib teacher, Yusef Abood, was present, while other two of the Idlib brethren set out with the intention of being present, but by reason of excessive rains were prevented from arriving in time for the Communion. Though, from various local causes, the date of the Communion was unfavorable as regards the attendance of strangers, yet the attendance was not less than 160.

The *Covenanter* for July gives an additional item of peculiar interest in regard to this field. In an article on the Proceedings of the Irish Reformed Presby-

terian Synod at its spring meeting in Belfast, it says :

On motion of the Foreign Mission committee it was agreed to ask Mr. W. M. Nevin, B. A., our volunteer missionary, to go out with Dr. Martin to Syria in the beginning of the winter. Mr. Nevin readily consented, asking to be sent as a licensed and ordained minister. So a special arrangement was made in order that he might finish his Hall course in the summer or autumn.

And now the Church enjoys the prospect of having a second missionary, young, able, and fully qualified, in the foreign field by the time the year is out. Mr. Nevin deserves the appreciation, the sympathy, and the prayers of all our people. His course in school, college, and Hall has been most successful. He is a scholar and a thinker, as well as a Christian gentleman. He is an athlete, too; in frame, wiry and enduring. We trust he may go forth with the rich blessing of his Lord and Master; be a stay and strength to the senior missionary; and be the instrument of gaining many souls for the Kingdom of light.

—The London Missionary Society reports as follows, respecting its work: A study of the statistics, incomplete as they unfortunately are, is very encouraging. Ten years ago the society had in connection with its Missions, 383 native ordained ministers, and 4,493 other Christian preachers and teachers. There were 89,359 members in the Mission churches, and 113,616 children in the Mission schools. Since then it has practically withdrawn from the West Indies, and it has been compelled to relinquish the Missions in the Society Islands, the Austral Group, and on Maré; yet to-day the numbers have greatly increased in



every way ; it has 1,476 native ministers, 6,758 other male native workers, 94,192 church members, and 125,934 scholars in its schools. These figures are full of significance as indicative of a growing work, but they do not and cannot convey any impression of the far-reaching influence exerted by the proclamation of Christianity.

—The *Church of Scotland Record* says : During 1893, there were brought into the Church of Christ by baptism in our Foreign Mission fields, 700 persons, and there are now 6,120 native Christians in India, Africa and China, under the care of our missionaries, and 8,900 scholars in the Mission schools. At the Jewish Mission stations, within the last two years, there had been thirty-three baptisms, and in the Mission schools, 2,049 children, of whom 1,349 were Jewish.

—The last annual report of the Church Missionary Society, says in regard to its work among the Ainus of Japan : The long-deferred ingathering among the Ainus has begun to be realized. They are the degraded race found in the islands to the north, and thought by some to be the primitive inhabitants. The first convert was baptized in 1885, and nine altogether had been admitted into the Church at the end of 1891. During 1893, the baptisms numbered 171, most of them at the old Ainus capital, Piratori. *Every woman in that town*, the Rev. L. Batchelor says, has accepted Christ as her Saviour. He adds : "This is a glorious triumph of the cross, for the women hitherto have not been allowed to have any religion."

—The Presbyterian Church in Ireland makes the following report of its work in India : The statistical summary shows that

twenty-one adults and 122 children were baptized during the year, and the number of baptized members has increased from 1,780 to 1,863. Communicants have also increased from 390 to 441, the largest increase being at Ahmedabad, which has now 106 communicants, an increase of thirty-five on last year's return. The increase there is largely due to the restoration of lapsed members and to removals from other stations, but five adults were received into the Church by baptism during the year.

In five years, communicants have increased from 353 to 441, and baptized members from 1,653 to 1,863. The number of baptisms during the five years has been 680, of whom 170 were adults. At the end of 1888, the native Christian agency consisted of two native pastors (ordained in February of that year), 30 evangelists, nine colporteurs, and 52 Christian teachers, or 93 in all. It has now increased to three native pastors, 36 evangelists, four colporteurs, 12 Bible women, and 63 Christian teachers, or 118 in all. Of the evangelists two are licentiates and about 20 are students for the ministry.

Twenty-five Sabbath-schools, with 86 teachers and an attendance of 1,820 scholars, 650 being Christians and 1,170 non-Christians, are reported, 3,105 children attend vernacular schools and 859 attend English schools, or 3,964 in all, 2,509 of whom are boys and 1,455 girls. 302 of the boys and 169 of the girls are Christians.

The largest number of baptized members is now at Borsad, which, with its out-stations, has 472, of whom 84 are communicants ; but Ahmedabad, with 457 baptized members, has 106 communicants, and Anand, with 452 baptized members, has 109 communicants. Surat comes next with

226 baptized members, of whom 68 are communicants, and Gogha next with 162 baptized members and 49 communicants.

The number of unbaptized adherents under instruction is now 328, being 14 fewer than the number at the end of 1892; but including these, the total Christian community is 2,191, or 69 more than it was at the end of last year. Five years ago the total was 2,194; but of these 541, or nearly one-fourth, were unbaptized adherents.

—The eightieth annual report of the American Baptist Missionary Union thus summarizes the growth from last year in the most important features of its Missions: missionaries, 20; native preachers, 68; churches, 81; church members, 15,499; scholars in Sabbath-schools, 5,312; scholars in Mission schools, 1,526; contributions in the field, \$8,631.52.

#### AT HOME.

HOPKINTON, IA.—Annual report of the Ladies' Missionary Society of Hopkinton congregation for year ending April, 1894:

We have held twelve regular meetings during the year, with an average attendance of nine (9). There are thirty members in our society. Four new names have been added to our roll this year, and two of our members have been removed by death. We cherish their memory and should strive to follow their example of Christian activity and zeal for the work of the Gospel.

The work of the society has gone on in the ordinary way, much interest, and, we trust, profit attending our meetings.

Our annual meeting was held April 17th, and was a very interesting one. Letters from the different Missions were read, and

an instructive address was given by the pastor. The collection at this meeting amounted to \$20.10. The total amount raised by the society is \$108.62. Of this, \$10 was sent to Domestic Mission, \$17 to Cyprus Mission, \$4.17 to Seattle Church, \$50 to Foreign Mission, and \$7 as thank-offering to Presbyterial Convention.

We have much to be grateful for and to encourage us to labor for the cause of Missions.

MRS. T. H. ACHESON,

*President.*

MARY E. GUTHRIE,

*Secretary.*

ST. LOUIS, MO.—A letter from Rev. T. A. Rusk informs us that the new church in St. Louis will be opened for public services on the 29th of July. Rev. Joseph McCracken, of Birmingham, Mich., the second pastor of the congregation, laboring there faithfully for 15 years, is expected to preach on the occasion. We congratulate our young brother and his people on having a comfortable place in which to meet for worship, and we trust that it will be a center of successful evangelistic operations. No field will yield so large a return for the same amount of labor as one of our western cities. On every side and within easy reach are multitudes as yet untouched by the message of Eternal Life, who once brought under the influence of divine truth will be the salvation of the community. Young, well educated, in love with his profession and not likely to be satisfied without seeing results, Mr. Rusk will not fail, under the guidance, but through the power of the Anointing Spirit, to gather around him a congregation of consecrated men and women.

# STATISTICAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF PITTSBURG PRESBYTERY.

FOR THE YEAR ENDING APRIL 1ST, 1894.

SOCIETIES.	PRESIDENTS.	CORRESPONDING SEC.	Number of Members.	Foreign.	Indian.	Southern.	Domestic.	Chinese.	Thank Offering.	Miscellaneous.	Church Election.	Balance in Treasury.
<i>Ladies'.</i>												
Allegheny.....	Mrs. J. T. Morton.....	Mrs. S. M. Ott.....	50	\$115 00	\$176 68	\$60 00	\$123 67	.....	\$150 00	.....	.....	\$96 28
Beaver Falls.....	Mrs. W. M. Glasgow.....	Mrs. R. J. Bole.....	20	30 00	100 00	10 00	10 00	.....	.....	.....	.....	.....
Bear Run.....	Margery Beckett.....	Agnes Graham.....	20	.....	12 00	4 00	.....	.....	.....	\$3 00	\$3 00	.....
Central Allegheny.....	Mrs. J. W. Sproull.....	Mrs. H. Hamor.....	46	50 00	50 00	2 00	25 00	.....	28 00	.....	.....	.....
East End.....	Mrs. W. M. Rice.....	Miss Elizabeth Love.....	13	.....	(Recently reorganized.)	.....	.....	.....	.....	.....	.....	.....
Geneva.....	Mrs. J. C. K. Paris.....	Mrs. J. M. Coleman.....	21	37 00	50 00	.....	.....	.....	.....	5 65	.....	.....
Little Beaver.....	Mrs. J. R. Rogers.....	Mame Caskey.....	30	20 00	10 00	10 00	.....	.....	.....	44 00	.....	1 65
Nationing.....	Mrs. M. W. Crozier.....	Mrs. A. Pollock.....	10	11 00	.....	.....	.....	.....	.....	.....	.....	.....
Miller's Run.....	Mrs. J. R. Slater.....	Mrs. Etta H. Thomson.....	35	12 50	86 00	30 00	20 00	.....	15 00	11 00	.....	15 13
New Alexandria.....	Mrs. E. S. Sproull.....	Margaret E. Patterson.....	45	50 00	61 57	15 00	.....	.....	.....	.....	.....	.....
New Castle.....	Mrs. J. S. Martin.....	Mrs. D. W. Wilson.....	35	20 00	95 00	12 00	1 80	\$12 00	.....	.....	.....	5 75
North Union.....	Mrs. J. A. Forsythe.....	Katie M. Dickey.....	16	15 00	18 40	.....	.....	12 00	.....	.....	.....	6 44
Parnassus.....	Mrs. J. H. Campbell.....	Miss Mary Miller.....	17	15 00	51 00	.....	45 00	.....	142 00	35 00	.....	.....
Pittsburg.....	Mrs. J. R. McKee.....	Mrs. J. S. Arthur.....	51	70 00	200 00	10 00	.....	10 00	20 00	41 40	.....	1 45
Slippery Rock.....	Mrs. Latimer.....	Mrs. Martin.....	34	15 00	30 00	35 30	.....	5 00	.....	.....	.....	.....
Springfield.....	Mrs. A. R. Crowe.....	Mrs. J. C. Barr.....	20	10 00	20 00	17 00	8 35	.....	40 00	.....	.....	7 52
Union.....	Mrs. E. Kilpatrick.....	Mrs. W. J. Ward.....	20	35 00	11 50	8 08	.....	.....	.....	.....	.....	13 50
Wilksburg.....	Mrs. R. C. Wylie.....	Edda Forsythe.....	39	.....	100 00	.....	.....	.....	.....	.....	.....	1 15
Youngstown.....	Mrs. R. M. Elliott.....	.....	11	.....	5 00	.....	.....	.....	.....	.....	.....	.....
<i>Young Peoples'.</i>												
A. M. Milligan, Pittsburg.....	Stella Musser.....	Mrs. W. S. Wilson.....	20	.....	15 00	.....	.....	10 00	.....	.....	.....	115 43
Beaver Falls.....	Jennie George.....	Rachel McKnight.....	15	12 50	28 25	.....	.....	.....	.....	.....	.....	.....
Central Allegheny.....	Miss M. Caskey.....	Bertha Haslett.....	47	.....	.....	.....	75 00	.....	.....	.....	.....	.....
<i>Children's Bands.</i>												
Allegheny.....	Melissa Bole.....	Florence Kennill.....	20	3 00	3 23	2 00	.....	.....	2 20	.....	22 25	3 18
Beaver Falls.....	Gertrude E. Sproull.....	Vail Downie.....	16	.....	5 00	.....	3 00	.....	.....	.....	53 95	.....
Central Allegheny.....	Bessie Johnston.....	Manie Caskey.....	30	10 25	5 00	.....	.....	.....	.....	.....	.....	3 73
Geneva.....	Maggie Boggs.....	Francis Shields.....	20	5 00	3 00	2 00	.....	.....	.....	18 45	23 00	.....
New Galilee.....	Anna Lawson.....	.....	15	.....	.....	.....	.....	.....	.....	.....	.....	.....
R. J. George, Beaver Falls.....	.....	.....	30	.....	.....	.....	.....	.....	.....	.....	.....	.....
Spring Garden Band, Central Allegheny.....	J. B. McIsaac.....	Olive McElveny.....	38	.....	.....	(For home work.)	.....	.....	.....	96 00	.....	.....
Wilksburg.....	Aunie Etter.....	Anna Wylie.....	35	.....	.....	.....	.....	.....	.....	.....	5 56	.....
Totals.....	.....	.....	819	526 25	1066 93	217 58	311 82	49 00	397 20	254 59	107 76	271 21



## OUR MISSION SCHOOLS IN TURKEY.

The United States Government seems quite indifferent to the illegal interference of the Turkish authorities with our missionary operations in Syria and Asia Minor. At least twice the whole question has been formally presented to the Department of State, with no other result than a polite assurance that "copies of your Papers have been transmitted to our Minister at Constantinople, with instructions to take prompt action on behalf of the American interests in schools which your Board has established in Turkey."

When Mr. Oscar Straus was the Minister at Constantinople, he insisted that our missionaries should be allowed to carry on their work so long as they complied with the law relating to public instruction. A lawyer of experience, familiar with existing treaties and a thorough patriot, he would not listen to any compromise. Claiming that the missionaries were protected by treaty stipulation in the exercise of their profession, he would not yield an inch. But on his removal, when the Republicans came into power in 1889, at the dictation of an intensely partisan supporter of the new administration, the opposition of Ottoman officials became even more formidable than it had previously been; nor, during all these years, has the American Government had the courage to demand for the missionaries, as loyal citizens of the United States, respect and full liberty to prosecute their work. The present Minister to Turkey, Mr. A. W. Terrell, has perhaps unintentionally, but really, sustained the Turks in their open disregard to the rights of American citizens. His great aim seems to be to win the favor of the Sultan. Wit-

ness the laughable item that went the rounds of the newspapers a few weeks ago:

SAN ANTONIO, TEXAS, June 8.—A. W. Terrell, United States Minister to Turkey, is having two silver and gold mounted saddles made in this city, which he will present to the Sultan of Turkey and that ruler's favorite son. The saddles are of the Texas cowboy pattern.

Read also his telegram to Dr. Metheny: "Are you keeping Moslem children in school against the will of their parents? If so, deliver them up, and write me the facts;" and a letter of explanation, written evidently after he had been called to account for his imprudence (see *HERALD OF MISSION NEWS* for May, p. 110).

In the following letters, one official and the other personal, written in reply to his explanation, our senior missionary puts the case so clearly as to make very plain to Minister Terrell the course that fidelity to an official trust requires him to pursue in this matter:

MERSINE, ASIA MINOR, March 26, 1894.

*Hon. A. W. Terrell, U. S. Minister to the  
Sublime Porte at Constantinople.*

DEAR SIR: In reply to yours of March 10th and inclosure, allow me to say that we have not yet received your letter referred to.

In reply to the inclosed charge, allow me to refer you to my letter of January 24, 1894, which covers the points in the issue.

I shall ask Consul Gibson, who is soon to visit Mersine, to report on this subject and several others requiring official attention.

Allow me to state that during my residence of 30 years here there have always been Ansairiyeh children in our many

schools conducted by British and United States missionaries. There are and always have been Moslem, Druse and Ansairiyeh children in the British and American schools all along the east coast shore of the Mediterranean.

This is strictly within the provisions of the Imperial school law, to which we have ever been careful to conform.

The law does not contemplate invidious distinctions between religions nor exclude any one from any class, rank or religion from the superior advantages of our schools.

When in 1892 the Ottoman Government sought by a general order of January to modify the school law, the signatory powers had the order promptly rescinded, and would not allow any part of the provisions of the old law to be admitted to discussion at all or changed in any way without their consent.

At that time H. B. M.'s Ambassador, Sir Clare Ford, G. C. B., informed a deputation of missionaries of his official decision—No. 4: "Missionaries cannot be required to refuse Moslem applicants for admission into the schools." The United States Legation had taken the same ground.

The uncle of the girls in question desires to increase his harem by marrying one or both of them. As they have been eight years under instruction and have accepted the Christian religion, they have been baptized and received into membership of the Mission Church at Mersine. They are free to leave the school whenever they like. Being of age, they decline to be delivered up to the Government to be thrust into this incestuous relationship, a thing abhorrent to them. They demand that their Christian liberty, according to the Word of God and stipulated in the Paris and also

the Berlin treaty, shall not be molested. They have already through the Evangelical Alliance of Britain asked the British Cabinet to sustain them in their rights.

As to Teljie (the deaf and dumb child), there being no institution in Turkey where she could be taught and saved from the most wretched misery, I hold that I discharged my duty towards the Turkish Government in her case, and that my act of kindness towards the poor, helpless, dumb child entitles me not to the blame, but to the commendation of every humane man, even to that of the Turkish officials. She was taken to the United States with the knowledge and consent of her father.

We here believe that her case was brought up at the late date by the Adana authorities, in order to forestall a number of instances of the maladministration which they rightly expect we will take up against them when Consul Gibson comes to Mersine.

We hope soon to avail ourselves of your kind assurance of protection in "every legal and equitable right," and shall ask you to sustain us in the right to practice our missionary profession which we have enjoyed for so many years, and which right was confirmed to us in the Berlin treaty.

I am, dear sir, respectfully yours,

DAVID METHENY.

(Personal.)

SALONIQUE, April 13, 1894.

*Hon. A. W. Terrell, U. S. Minister to  
Sublime Porte.*

DEAR SIR: I had hoped to visit you on my way to the United States, but in my very feeble state of health I could not ven-

ture to run the risk of any fatigue I could possibly avoid.

I was anxious to apprise you a little beforehand of the united action about to be taken by the British and American missionaries on the northeast coast of the Mediterranean.

We hope soon to lay before you formally for your official action several important questions bearing on Mission work, and especially the irregularities of Turkish officials, who, we would like to think, have been acting independent of the Imperial will. We are loath to think His Imperial Majesty, the Sultan, would sanction, in the face of his own declarations and the Berlin treaty, the acts of repression and violence apparently systematically committed by them.

Surely, His Majesty has no better friends or none who labor more devotedly for the best interests and welfare of his empire and the peoples among whom we have lived and labored—some of us for near 30 years—in strict compliance with the laws and treaties.

Whatever others may groundlessly think, and for private ends and aims try to make appear, we challenge the strictest investigation of our policy and acts during our residence here.

The predecessor of His Excellency Kamil Pasha visited the Ansairiyeh Mountains, where our schools were in operation, and made a report highly commending the beneficent and civilizing influence of our schools among the Ansairiyeh, a fierce and warklike people, often in rebellion then, but now for many years at peace with the authorities. They are not Moslems at all, nor are they allowed to worship in the mosques of Jebily, Latakia or Antioch, nor

in Tarsus, Adana or Mersine, where many thousands of them dwell; being an oath-bound secret society, who do not proselyte or admit to their secret rites and ceremonies any from the outside world, but only the sound-in-body-and-mind sons of Ansairiyeh. Their daughters are never taught their religion, and are thought by them not to have souls.

Those of them who have accepted the Christian religion have ever been carefully instructed to be loyal citizens. We know of no single instance where any of them have joined in rebellion against the Government. Indeed, they have acted as peacemakers. We are well aware that by their peaceful character they have averted and prevented open outbreak and uprising. They are faithful soldiers. Indeed, in the disturbance a few years ago with Greece, they served with distinguished faithfulness and some of them were promoted from the ranks and publicly commended.

I could only wish His Majesty the Sultan could be made acquainted with these facts. I feel confident he would speedily put an end to such acts of repression as I shall detail to you as soon as we complete our conference with the Evangelical Alliance of Britain, Germany and America.

We have borne and kept silence long.

Were I acquainted with the present Grand Vizier as I am with his excellent predecessor, I should ask an interview. I am hopeful I could allay every misapprehension.

We have no sympathy or any connection whatever with the Armenian irregularities, purposes or methods. In fact, we disapprove and strongly reprobate the course of the Marsovan professors, which in no way represents the sentiments of any mission-



aries in this region. We labor among Arabic-speaking peoples here. We have reason to conclude that there must be evil-disposed persons who are endeavoring to create suspicion against us and our peaceful purpose and work.

We only teach from books officially approved by the Government, and preach that righteousness of Christ which exalteth a nation, and against sin, which is a reproach to any people.

In accordance with the Berlin treaty, which amply covers our work, H. B. M.'s Ambassador, Sir Clare Ford, G. C. B., gave several deliverances to a deputation visiting him in 1892.

No. 3 reads: "No (British) school can be closed for any reasons whatever, except with the *consent* of H. B. M.'s embassy."

No. 4: "Missionaries cannot be required to refuse Moslems applying for admission to their schools." This was substantially the position of the United States Legation, which refused to require police duties of their missionaries.

Still, through one pretext or another, about 40 schools conducted by British and American missionaries have been closed and teachers sent away and forbidden to return to their homes.

Police have intercepted school-children returning from school; their parents' names taken down; they have been called before the authorities and threatened if they continued to send them to our school in Adana. The chiefs of the village of Karadowar were threatened with imprisonment if they patronized our school there. In Tarsus the names of the children were taken down and they ordered into the Moslem school, although the children were not Moslems, but Ansairiyeh.

It is impossible for the central authorities to know the facts better than we do.

Only a few weeks ago, in Smyrna, the police constrained Moslem pupils to leave school there.

The Waly of Adana insisted on my sending out of our Mersine school the Ansairiyeh children there.

We are about to present these facts to the Evangelical Alliance, who will ask the signatory powers to act in the matter.

I, as I have already said, feel it to be my duty to let you know beforehand, for your aid in intelligent action, for which you will be called on, as well as several more personal and less general cases of irregularities.

I am anxious for a peaceful solution of these questions, if at all practicable, but we shall demand every right guaranteed to us by the Imperial law and the treaty of Berlin.

We shall request to be allowed to practice our missionary profession as we were doing *before* the treaty was framed for nearly 43 years.

We fail to see any reason for the "boycotting" to which we have recently been subjected. We can only attribute it to some evil-disposed persons, who would serve private ends and aims even against the very best interests of His Imperial Majesty the Sultan, for whom we often publicly pray.

Believe me, dear sir, respectfully yours,  
DAVID METHENY.

Take in connection with these letters, the admirable paper that Dr. Metheny addressed to the Evangelical Alliance when in London, on his way to this country three months ago, and you have a complete

story of the Turkish interference with our work:

*To the Evangelical Alliance, London.*  
*Mr. A. J. Arnold, Secretary.*

DEAR SIR: As you are aware, many Mission-schools, carried on by the British and American missionaries on the northeast coast of the Mediterranean, have been, one by one, closed by the police stopping the school-children—as in ADANA, taking from the children the names of their parents, to be haled before the authorities and there threatened, and thus intimidated from sending their children, thus closing the school—as in TARSUS, the police ordering the children into the Moslem school. The Waly of Adana recently demanded of Dr. Metheny that he give him the names of the Ansairiyeh and Moslem children and send them out of the school in MERSINE. This demand has not been complied with. The chiefs of the village CARADOWAR had been called to Mersine and ordered under threats to take their children out of school.

Only two out of 13 schools in the Province of ADANA are now in operation.

So only five or six schools out of about 30 in the LATAKIA region now remain.

Teachers have been imprisoned till they gave promise they would not again teach. Some were sent away and not allowed to return, others were fined. Villagers have been ordered not to be present to hear preaching; missionaries have been ordered not to preach to the Ansairiyeh and Moslems.

Books stamped and authorized to be used by the Government at Damascus have been seized in Mersine by the president of the school council.

The certificates of twelve teachers have

been kept and, though ordered by the Waly, he has not returned others in place of them. The *practice of medicine* has been thus interfered with by intimidation. We have diplomas from Constantinople.

In Mersine permit to build is withheld because we will not promise to not have a school in the building. Our books for our own private use in our families are all subject to seizure and examination, and are sometimes detained for months. We cannot travel on a United States or a British passport. We suffer endless annoyance in getting them visaed, so that we urge to be allowed to travel on our own passports.

Thus the many years of patient toil and the great expense of preparing teachers who are now idle is wasted. The preparation of a future ministry is estopped. The toil of long years is rendered futile. Thus it will be impossible to secure a native ministry, and the end and aim of Mission work is thwarted. In view of all this we ask that we may not thus be harrassed and prevented from the full enjoyment and exercise of all that is guaranteed to us in the Berlin Treaty, in the practice of our missionary callings, and that the people shall not thus arbitrarily be prevented from availing themselves of these very advantages *for which* the treaties were framed.

Respectfully,

DAVID METHENY.

London, April 26, 1894.

Along with this address we publish the touching appeal of Zahara and Sophia to the British Cabinet:

We, Zahara and Sophia, are two daughters of Ibraheem al Misree, of the Ansairiyeh inhabitants of the Northern Lebanon Mountains (v. The Asian Mystery, by Rev.

Samuel Lyde, M. A., Longman, Green, Longman and Roberts, 1860).

The religion of our people is secret, and is never revealed to the females. They do not proselyte, nor admit any to their membership, except such sons as have no physical blemish.

Our father, who was partially educated in the American Mission school of Northern Mount Lebanon, more generally styled the Ansiree Mountain, had imbibed sufficient of their teaching to desire the education of us, his children. He accordingly placed us about *eight years* ago in the American Mission-school, of the Covenanter Church, at Mersine, a town of Asia Minor, in which school we have pursued our studies ever since.

We have another sister, Telgie, who, because she is both deaf and dumb, could not be educated in this school in which we have received our education. Our father desired that this sister, Telgie, should secure an education also, such as she would be capable of receiving, and because there was no school within the Turkish Empire where such unfortunates could be instructed, Rev. David Metheny, M. D., of this Mission took her to America, with our father's consent, to receive an education. This, Doctor Metheny very generously did, taking her with him about five years ago, and placing her in an institution in Philadelphia, Pa., in which she has learned to read and write and to speak by signs, *i. e.*, in the language of mutes.

We, Zahara and Sophia, having become acquainted with the doctrines of the Bible and of the Christian religion, have embraced Christianity, and at our own request have been baptized, and received into the membership of the Covenanter Mission Church at Mersine.

We have an uncle in Tarsus, some eighteen miles from here, who desiring to enlarge his harem, by the reception of one of us into it, endeavored to decoy us away from the Mission-school; baffled in his attempt, but still determined to secure possession of us, he accused our father to the Turkish Government, in Mersine, for having placed his children in a Christian school. The Government has accordingly demanded us from the American Mission as Moslem girls. The reason of this is, that although the religion of our people is secret, and not Mohammedan, and indeed abhorrent to the Mohammedans, the Ansairiyeh are accustomed to conform to the outward rites of the religion which prevails in the country where they dwell, regarding the outward form of religion as a garment which may be changed at one's pleasure or discretion. For the sake of the service of Ansairiyeh young men in the army, to which they are conscripted, the Turkish Government tolerates their fiction, and recognizes them as a sect of Mohammedans.

Our father having been cited before the local authorities, severely reprimanded and denounced, and ordered under threat of fine and imprisonment to deliver us, his daughters, to the local authorities, and yet, dreading the consequences to our persons if he should comply, visited us and straitly enjoined us that we should on no account leave the Mission-school.

The Government, as we have said, demanded us from Dr. Metheny as Moslem girls. The demand was made through the United States Consulate. The Consulate decided against the Government's claim.

The Turkish Government then appealed to the United States Legation, and Doctor Metheny tells us, that from the tone of the correspondence we appear to be regarded



as minors and that we may be forcibly seized—a result most deplorable for us. Now, I, Zahara, state that I am of age according to Turkish law, and that I decline to return to my father, or to accept the Mohammedan religion, and with the knowledge and hearty consent of the missionaries of this station, we, both Zahara and Sophia, appeal to the British Government to protect us according to the Treaty of Hatti Hamayoun, Treaty of Paris, 1856.

It is exceedingly abhorrent to our feelings as Christians to be forced into any harem, but especially into the harem of an uncle.

We appeal to you to save us this shame for the sake of Christ.

Signed in Arabic.

Two members of the delegation, appointed by Synod, visited Washington, but were unable to obtain an interview with President Cleveland, owing to his indisposition at the time. A carefully prepared statement of the foregoing facts, however, was left with his private secretary, and there is reason to hope that the Government will yet take decisive action in the matter.

### “WORK WITH A FELLAH!”

This was the first of a volley of loud-spoken sentences that I understood one day while at work on the Lower House. Hearing a commotion among the men, I went to ascertain the cause. As I entered the door I met the man who had been laying the tiles on the roof. He was excited and going off in great anger. He shouted back to those at the head of the ladder:

“Work with a Fellah! My boy not so good as a Fellah!”

Not to be appeased, he left us in great

anger. I began to inquire the cause of his wrath. It appeared to have been aroused in this way: Without my consent he had brought his son, a lad of fourteen years, to work with him. This is according to custom here, the son to be apprentice to the father, so as to become his successor in the trade. This boy had been here before and I knew that he would do nothing unless I was there to watch him constantly. There was a Fellah boy of about twenty, doing a certain work on the ground. Instead of the apprentice coming down the ladder to get mortar for his father, the tile-layer, he would order this Fellah boy to bring the mortar, while he would sit and do nothing. I had noticed this and had called the would-be master of the tile trade down from his perch and told him that if he would not, or could not get the mortar and let Yusef, the Fellah, do his own work, that I would put Yusef in his place. In less than five minutes I heard the lad calling to Yusef to get him a bucket of mortar. I went to him and called him down to do Yusef's work and sent the Fellah to work on the roof with the tile-layer. After the change was made, I went to look after other men. As I turned my back the lazy scamp ran up the ladder, and his father said:

“Why is this Fellah here in your place?”

“Because the Kussees (preacher) said that he is better than I, and I must leave here and let that Fellah work with you.”

At this the father came down from the roof in a great rage, cursing “the Fellaheen dog,” and left the premises. There were several Moslems, some Fellaheen and some Greeks at work, and all were excited. The irate tile-layer was a Greek. Just to

let the despisers of the poor Fellaheen know that missionaries regarded not the vaunted superiority of Greek and Moslem over Fellaheen, I called the Fellah to bring me mortar, and said: "Come up and work with me on the roof."

We worked together for an hour or two, I laying the tiles and he attending me. The insulted (?) Greek saw us at our work, and in a few days he came back in a fine humor asking for work again.

I think the lesson was not in vain. As I sat on that roof in the hot sun, performing new labor to me, my heart was lifted in prayer to God to speed the day when all will be one in Christ Jesus, our Lord.

J. B. D.

## ITALY AND THE WALDENSES.

1. The Church of the Waldenses is the native evangelical church of Italy, having been there for centuries before the Reformation.

2. It is a church which has been tried and has stood the trial of 33 bloody persecutions and the freezing influence of rationalism. It is an experienced instrument.

3. The Waldenses of to-day may be expected to reap what their forefathers have sown. The sufferings, the groans, the tears and the blood of God's people cannot come and go without some result. (The promise of Ex. xx, 6.)

4. The first fruits are seen already:

(a) Emancipated only in 1848, they have advanced with great strides from a state of bondage to that of a full enjoyment of all the rights of Italian citizens.

(b) The King of Italy, visiting their valleys in September, last year (1893), said

before leaving them, "I loved this people before, but now I shall love them more still."

(c) The prejudices which encumbered their first steps are fast falling off, and the educated Italians begin to reckon among the glories of Italy to have had the martyr church between its boundaries.

5. They have in Florence a first-class theological seminary, whose professors can compare favorably with the distinguished professors of Europe and America, an item of no small importance, seeing that the educated class, which is the leading class in Italy, cannot be reached through teachers that are not thoroughly educated, as thirty years' experience prove.

6. They are by far the strongest body of evangelicals in Italy. Out of 25,000 (round numbers) of Italian-speaking Protestants 18,500 belong to the Waldensian Church; the others are divided into six denominations.

7. The fourth part of their number, nearly 5,000, have been gained outside of their valleys, and their progress has been steady and constant.

8. Their efforts in favor of the young have been especially blessed; their schools in the Mission field have become too small to accommodate all the children that Roman Catholic parents are willing, nay anxious, to trust to their care and teaching.

Their 44 missionary congregations and 53 stations are spread from the north to the very south of the peninsula and the islands, and they employ for this work 42 ordained pastors with a complete theological training, and 96 evangelists, teachers, colporteurs, and Bible-men and Bible-women.

For the foregoing reasons the *Mission-*

*ary Herald* of the Presbyterian Church in Ireland commends the Waldenses to the practical sympathy of other churches, adding that they obviously cannot carry on the work of evangelizing Italy alone, as the area of the "Waldensian valleys is not larger than some of the ranches of the far West, and that on it and from it 20,000 people must get their daily bread."

### FOREIGN MISSIONARIES.

In a recent address delivered in Calcutta, Sir Charles Elliott, the Lieutenant Governor of Bengal, bore noble testimony to the value of missionary work. Speaking of the growth of morality in India and the spread of education among its people he said: "These are the very objects which government proposes to itself. Its devotion to these objects is among the main reasons which justify our presence in this country; and I think there are many of us who would even say that they would not consent to serve government at all if they did not believe that its aims and effects tended in this direction. From this point of view no officer of government can fail to recognize in the noble body of missionaries an auxiliary force of the greatest value, fighting in the most effectual manner on our side, using weapons of precision and weight, and taking a most important part in the campaign because they occupy a portion of the field which it is vital to success to hold, but which we, from our very limitations, are unable to occupy. And I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries spent in this country under circumstances of much trial and physical

suffering, actuated by no hope of gain and stimulated by no reward from men—such lives as serve as a standard, an example which all of us would wish to follow."

It was this same government official who said some years ago in defense of missionary work in India:

"The point that I would insist on to-day is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without that we should fail to utilize one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of Missions to carry on and complete the work which England is placed here by Providence to effect, and which would be imperfect without them. The government of India can do much; if it could not, we who are its servants could not feel the pride and enthusiasm with which we serve it. . . . It can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go on further, and there its influence stops. Consider what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its color, and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely Perfect Life. It is here that the missionary steps in to supplement the work of the official. . . . I make bold to say that if Missions did not exist, it would be our duty to invent them."

### THE KEY TO THE BIBLE.

The Rev. Dr. Pentecost, in an address at the last anniversary of the British and Foreign Bible Society, said: "I was pro-



foundly struck one day when I was addressing about a thousand educated Brahmins in India on the question of the claims of Jesus. There was an intellectual old Brahmin of some 75 years of age, with gray hair, and a finely chiselled face, a man who had given his life to the study of his own Scriptures, and of the philosophies that are suggested by it. After the address I spoke to him. In commencing with a remark which was common, I said, 'Sir, are you a Christian?' for there were some Christian Brahmins. It was a meeting entirely for Brahmins. He took my hand, and the tears were in his eyes. I had been reading the story of Jesus, and trying to set forth His character. 'No,' he said, 'I am not a Christian. I am a Hindoo. I suppose that I shall always be a Hindoo. I never heard a Christian address before.' And then, abandoning the salaam and accepting the English salutation of a handshake, he looked into my face and said, 'But, sir, I could love Him.' Ah! it is that Bible that carries to all men, not only to these Brahmins of India, but to those dear children of our venerable missionary of the Hebrides, Dr. Paton, not abstract questions of theology, not abstract questions of literature, not abstract questions of science and philosophy, but, the Person of Jesus Christ—who is the Substance of the Bible—the Key to the Bible, the Meaning of the Bible, the All of the Bible."

#### ANSWERED PRAYER.

The Rev. Dr. G. L. Mackay, the eminent and successful missionary in the island of Formosa, in a recent address at Toronto said: "The Church at home should be more in prayer. When I told the natives there was a telegraph system here, and we could

send messages so rapidly, some of the people started and walked away. These were the *literati*; when I told them messages could be sent under the sea, they began to reason, 'How could paper go under the sea?' The *literati* said that it was below their sublime wisdom, and wouldn't listen to it. Some years after, a telegraph line was established in Formosa, and I brought the people in crowds to see it. They said, 'Now, after this we will believe all that you say to us.' Then I told them, 'All the island will bow to Jesus. Now you said you would believe what I said—believe that.' I taught my students in the day and preached Jesus at night. There was a Chinaman who had trumped up all sorts of falsehoods about us and circulated them through the country. We prayed and prayed that God would convert him. One day he invited me and my students to his house where he had prepared a splendid feast on tables out in the open air, for it was a lovely day. He called us in and said, 'I believe God is true, I know He is, and I have been a servant of the devil all the time. Talk about God not being able to answer prayer! Do not tell that to me. Tell it to some one else if you must tell it. Do not tell it to me.' We had prayed for this wicked man, and he was converted."

#### THE SAMOANS.

Sir Robert Stout, who has recently visited Samoa in connection with political affairs, bears testimony to the noble work done by the missionaries within the group of islands. He says that every Samoan village has a native pastor, who is school-master as well, and that Samoans generally can read and write. They all go to church, each person carrying, according to the old Scotch cus-

tom a Bible and hymn book rolled up in a white handkerchief. That they use these books is shown by the turning of the leaves in the congregation. Sir Robert Stout describes some of the schools and the faithful work that is done in them, referring specially to the Malua college, which is located at a distance of two and one-half hours from Apia. There are 105 students here, 50 of whom are married. These students are of the higher grade and the course is four years. Among them were some natives from the Gilbert and Ellice groups. Each student has his own little room in one of the many small houses which are built on each side of the square. There are about 350 acres of land belonging to the institution, and the students raise their own food on this land. Here have been trained teachers and preachers, not only for Samoa, but for other groups, and especially for New Guinea, which these Samoans regard as their special missionary field.

### CONFESSING CHRIST.

The Rev. Mr. Carnegie, of the London Missionary Society, who has labored for ten years among the Matebele tribe says that they cringed before the powerful chieftain Lobengula, who was believed to make rain, the new moon, and to sleep with one eye open, and they for the most part followed his example in rejecting the Gospel. Yet Mr. Carnegie says that there have been some noble examples of Christian heroism among the Matebele and several converts have witnessed a good confession.

One faithful man when dying was asked, "Where are you going now!" and he answered, "I don't know, but Jesus does." Another convert, condemned for witchcraft,

was asked what he would do now, and replied: "In your eyes the witch doctor has proved me guilty, but God knows I am not. You may kill my body, but my soul will go up to live with Jesus." Mr. Carnegie says he felt sure he had not lived in vain in Matebeleland when he saw a young man refuse to go back and live as a heathen, and stand by his Christian faith when he was knocked to the ground with a club, while his hot blood was flowing on the ground. This missionary, in view of recent events, expects on his return to Matebeleland to find an open field. "The one great obstacle of fear and dread in the way of past progress—the club of Lobengula—has been broken in pieces like a potter's vessel, and the people now will not point any more to Buluwayo with their fingers as a final argument to silence their tongue from confessing Christ." And Mr. Carnegie adds that he believes that if the Matebele were asked how the white man's power had availed for their destruction many of them would reply: "The blood of those innocent men and women whom we have slain in the past has overtaken us and fallen upon us."

### READ THE BIBLE.

One of the greatest foes to an appreciation of the Bible is scrappy, inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its inexpressible

tenderness, its deep pathos, and its unequalled beauty, manifesting the love of God and teaching us His will.

*You will find some things in the Bible which you did not know were there.*

I found that the reading of the first five books of the Bible required an average of one hour thirty-four minutes each; the books of Samuel, Kings, and Chronicles, an average of one hour twenty-nine minutes each; the Psalms, two hours forty-three minutes; Mark, one hour; Luke, one hour forty-two minutes; John, one hour; Acts, one hour thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetic books, required only from three to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours twenty-seven minutes; and for the new Testament, eleven hours thirty-four minutes.

The total amount of time, therefore, was almost exactly fifty hours.

Some would read more rapidly than this, others more slowly. But that this is a reasonable estimate seems to be borne out by several instances which have come to my notice. I have been told that a certain man makes it his practice to read the Bible through during the first week of each year. Another, with whom I have been long acquainted, is a mechanic, who is obliged to remain at the shop during the noon hour. He told me that by using such time as he could save out of this noon hour he had read the Bible through five times in fifteen years. In the "Life of Catherine Booth" it is stated that Mrs. Booth read the Bible through from cover to cover eight times before she was twelve years old.

No Christian can love the Word of God unless he knows it. These facts should be an inspiration to daily searching of the Scriptures, and meditation upon them day and night.—*Professor F. S. Goodrich.*

#### MEET FOR THE MASTER'S USE.

A young man of Aberdeen, who afterwards became the distinguished Dr. Milne, of China, applied to be sent out as assistant missionary. But on coming before the committee they were so unfavorably impressed by his rough and uncultured appearance that they declined to give him the appointment. However, they thought that perhaps he might do for a servant in the mission field, and accordingly one of their number in private broached the subject to the young applicant, asking him if he was willing to go in that capacity. "Yes, sir; most certainly," was the reply. "I am willing to do anything so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's house is building."

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Professors whose walk don't keep step with their talk.

Professors who listen to and repeat gossiping yarns.

Members who won't pay their debts.

Men who spend more for tobacco than for the preached Gospel.—*Christian Standard*.

## EDITORIAL NOTES.

—The work among the Chinese on the Pacific Coast shall hereafter be known as  
THE CHINESE HOME MISSION,  
and all money intended for this scheme must be sent to Mr. John T. Morton, 708 Penn Avenue, Pittsburgh, Pa.

The name of the proposed Mission to China shall be

THE CHINESE FOREIGN MISSION,  
and all money contributed to this new work must be sent to Mr. Walter T. Miller, Cotton Exchange Building, New York.

—At the June meeting of the Board of Foreign Missions the following action was taken in regard to the establishing of a Mission in China:

*Resolved*, 1.—That the Corresponding Secretary be directed to notify Revs. Elmer McBurney, of Wahoo, Neb., and R. J. McIsaac, of Selma, Ala., that at the late meeting of Synod they were elected as missionaries of the Reformed Presbyterian Church to China, asking for their decision as soon as practicable, and not later than September of this year.

2.—That a correspondence be opened with Rev. Dr. B. C. Henry, of Canton, China, in regard to a suitable field in which to begin operations, and any further informa-

tion he may be inclined to furnish that would be helpful to the board in the inauguration of missionary work in that Empire.

3.—That the board will not assume the responsibility of entering upon this new department of missionary work, until they shall have secured the service of two ordained ministers, or one ordained minister, and a physician who give evidence of being called of God to this work.

—Rev. R. J. McIsaac declines to go as one of the missionaries to China. In a letter received in the first week of July, he says among other things: "I have been considering the matter seriously since the vote was taken in Synod, and have finally decided to decline the appointment. The way in which the matter was left at Synod seemed to be no positive indication as to whether I should go or stay. There was but a very small majority of the votes that were cast in favor of my going, and besides this, when I took into consideration that several members would not vote because they had got the impression, since only Mr. McBurney's name and mine had been proposed, that therefore they could vote only for us, it seemed to me that the majority was really against my going.

"When Dr. Metheny asked me if I would go, I told him I would, if the Church saw fit to remove me from the South, but that I was greatly interested in my present work and should be very loth to leave it. The Central Board asked and secured my ordination last year for the work in the South, and that is the work to which I feel I have been called, unless I have more decisive evidence that I should go elsewhere.

"As my relations with that Board have always been agreeable, and my work has, I think, been blessed in the field to which they have sent me. I feel that my duty is to go South again and continue the work in which I have been so greatly interested."

—The clerk of Synod, Rev. Dr. Trumbull, has sent us the following item which, through an oversight, was omitted from the minutes of Synod:

"The names of Elmer McBurney and Robert J. McIsaac were presented to the Foreign Mission Board as eligible to appointment as missionaries to China, and the names of Henry G. Foster, T. Holmes Walker, and W. J. McKnight were also presented for the consideration of the board for appointment to the foreign field."

—Our senior missionary, Dr. D. Metheny, left New York for Liverpool *en route* to Asia Minor, on Saturday July 7th, by the Steamship Umbria, of the Cunard Line. He had made arrangements to return by way of Havre a week earlier, but a sudden attack of illness, after he had gone on board the steamer, prevented him from carrying out his original design. His brief visit to this country has done good. His presence at the meeting of Synod was a fresh inspiration to men already interested in missionary work.

—If Rev. Elmer McBurney decides to go as missionary to China, it is necessary that he should have a congenial associate. An appeal is therefore addressed to the young brethren, whose names have been presented to the Board of Foreign Missions as eligible to appointment, and others in the ministry, to consider seriously whether the Lord is not calling them to foreign missionary work. To those who may be inclined for any reason to hesitate, we commend the impressive words of a brilliant young student, when about to leave home for Africa. It was a spirit of true consecration to the Master that enabled him to say: "I think it is with African Missions as with the building of a great bridge, you know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content, certain, as I am, that the final result will be a Christian Africa."

—An ordained minister and a physician are again called for to take charge of the work in Cyprus. The kind of men needed for service on this island, with its immorality and determined opposition to pure Christianity, are such as John Coleridge Patteson describes: "Earnest, bright, cheerful fellows, without that notion of making sacrifices perpetually occurring to their minds. You know the kind of men who have gotten rid of the notion that more self-denial is needed for a missionary than for a soldier or a sailor, who are sent everywhere, and leave home and country for years, and think nothing of it, because they go on duty. A fellow with a healthy, active tone of mind, plenty of enterprise and some enthusiasm, who makes the best of everything, and above all, does not think

himself better than other people because he is engaged in Mission work, that is the fellow we want." And we would add, fellows of good common sense who are careful not to injure the work by their own imprudence.

—In reading the "Items of Missionary Intelligence," it will be seen that the brethren at Suadia have had their horses stolen. This is a severe loss, and if any one would like to replace them, and will send us \$200 for that purpose, the money will be forwarded at once. If there should be any balance after purchasing the horses, it will be used to help liquidate the debt on the Lower House, and will be duly credited to that fund.

—All letters, packages and papers intended for the brethren in Suadia should be addressed to Latakia, Syria. The mail service by way of Antioch has proved very unreliable. A recent letter from Rev. J. Boggs Dodds thus refers to this matter :

"Last summer I received a letter from a L. M. S. and answered it immediately, Mrs. Dodds sending one to her sister at the same time. This spring one day the messenger brought the two letters to us ostensibly from Latakia. But every effort to find out the reason proved futile. About the same time last year a messenger was started from Kessab to mail letters in Antioch. After a few hours' absence he returned to his home. On being quizzed about it, he said that he 'did not want to go to Antioch, and so I put them into a stone wall.' Posted them in a stone fence! No wonder friends cannot see why we are 'so slow about answering.'

"But, to cap the climax, the latest is this: Last Friday, as our messenger was coming from Latakia and was two hours

distant from here, two soldiers met him and demanded of him his business. He told them, and then they said, 'You have no right to carry mail. The Franks must send it by the Turkish post.' So saying they took the mail-bag from him, after beating him for protesting and resisting. The messenger came on and reported to us. Dr. Moore and I went out to the foot of the mountain where the two soldiers were and demanded the mail-bag, which was immediately given to us on the condition that it be opened to see if the letters were stamped. This we did, and so far as we know we found all the mail. The Psalters which you sent were received by this unfortunate mail. Those that you sent to Antioch never reached us.

"It may be difficult to get our mail unmolested even in this way. If the drunken, bribe-loving soldiers are allowed to interfere as the fit takes them with our messenger to and from the post office, it will be necessary for us and the home folks to be patient about the delay of messages. I will report the case to the Consul. There is no post office here, and so we must go either to Antioch or Latakia. We prefer the latter place."

—The young women who have not yet made a second payment on the five-year pledge to aid in the support of a missionary, should forward the money to this office before the end of August, that it may be put into the hands of the Treasurer of Foreign Missions the first week in September.

—We thankfully acknowledge having received from a young man, a member of Second New York, the sum of \$52, a seventh half-yearly contribution of that amount towards the work in Suadia.



—The work among the Jews in Philadelphia is to be known as

THE MISSION OF THE COVENANT TO ISRAEL, and will be under the supervision and control of the Session of the Second Reformed Presbyterian Church in that city. In his Circular the Rector, Rev. T. C. McFeeters, says:

“This Mission is located in a district densely populated by the Israelites. The building has been remodeled, renovated and furnished, being fitted up for evangelical, educational and dispensary work.

“The house being placed in charge of the Mission Committee, free of rent, by Dr. D. Metheny, and the work authorized by the Synod of the Reformed Presbyterian Church, the permanency of the enterprise commands confidence.

“The foundation being laid upon the divine promises, with faith and prayer, the work will be enlarged according as the Lord shall move the hearts of His people to pray, labor and contribute for its extension.

“The missionary in charge, Mr. Moses Greenberg, is well qualified for the work by sound knowledge, glowing faith, fixed principles, liberal education, and zeal for his people. He intends to continue his studies in the Seminary. His wife also is adorned and adapted as a helper by education and deep devotion.

“The prayers, sympathy and co-operation of all are most earnestly requested by the Session, under whose supervision the Mission in Philadelphia has been placed. May we hear from you as a friend of Israel?”

The opening exercises were held July 19, 1894.

—MISSIONARY LITERATURE.—The Fleming H. Revell Co., New York and Chicago, have laid on our table a copy of “James Gilmour and His Boys,” by Richard Lovett, M. A., well known to our readers as the author of “James Gilmour of Mongolia.” The price is only \$1.25, and we are glad to call the attention of the young to so interesting a little volume.

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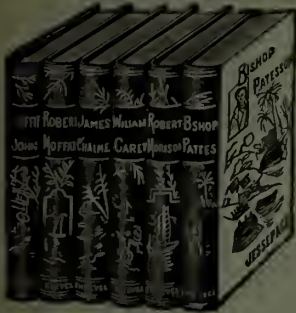
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